Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—Luke xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——DAVID REED, EDITOR AND PROPRIETOR.

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ORIGINAL COMMUNICATION.

[For the Christian Register.]

FREEDOM OF OPINION.

Mr. Editor,—Nothing can be more obvious than that a disposition prevails extensively among men, to control the opinions of others, and to fix a creed for them on every subject of human knowledge. Although it is probable, that this propensity is in part founded on a natural love of power, which extends to mental, as well as physical dominion, it may be ascribed also, in part, to a good motive;—to the desire of delivering fellow beings from errors, supposed to be of degrading and unhappy tendency. Accordingly, on those subjects, in which errors of judgment are considered to affect most deeply the characters or enjoyments of men, the greatest interference will be made with their private opinions, and the greatest efforts to bring them to an uniformity of theory. In this way, and on the most charitable interpretation, we may account for the greater mental despotism, which has been exercised, or attempted, in religion, than on any other subject, because it is here that error in belief, has been imagined to be destructive to human virtue, and human felicity, for time and for eternity.

In former ages, (and perhaps yet in pagan and Mahometan countries,) this desire in the few, to subject the many to an unvarying conformity to their own faith, has led, as is well known, to every species of oppression and persecution; and when an improved political state of society, has divested this spiritual ambition of its physical power, it has yet been seen active to maintain its ascendency by appeals to the prejudices, the passions, and the habits of the multitude.

It is not necessary for me to describe the manner in which this influence is exerted. This has been often, and ably done. But I would ask whether those who have most perceived and protested against it, have themselves been exempt from its operation, or aware of the error from which it springs. Have not Christians of all denominations, believed, that error in religious sentiment, was generally of immoral tendency? And has not such tendency been ascribed to all views differing respectively from their own? Is it not common for persons, of the most liberal opinions, if elevated by education or station in society, to speak and act, as if the religious and moral characters of the community, particularly of the youthful and illiterate, were in their care, and as if it was incumbent on them to regulate the customs and examples before them, and to promulgate or conceal evidences and reasonings, in such a way as to keep them in the true faith?

Undoubtedly, it is proper to abstain from aiding in the diffusion of any principles, or tenets, we concieve to be of pernicious tendency, and it is also a duty, to give all possible currency to the evidences and demonstrations, of that we believe to be truth; but no restraint ought to be attempted on those who are doing the same with different views; and our expositions should not be made in the spirit of assumed certainty; or in the tone of a preceptor; but whatever may be the difference of advantages, or actual attainments, they should be the respectful offerings of minds of conscious fallibility, to other minds of equal liberty and responsibility.

I have been led to these remarks, by the recent attempts to exclude from public view, the attacks of an acknowledged infidel, on our revealed religion, and the existing institutions of society, which were well commented on by you, in your paper of the 8th inst. and still more, by the regrets I have heard, from many respectable individuals, that these endeavors were not better concerted, and more effectual. With the highest respect for the pious feelings and benign intentions of these excellent persons, I am constrained to say, they 'know not what manner of spirit they are of.' It is not the impolicy of this design, demonstrable as this is, which most affects me; but I am pained by the indication it gives, of the existence in minds highly amiable, of a love of control over the religious sentiments of others, so incompatible with Christian liberality, and in arrear of the era of mental freedom at which we are arrived.

The age of blind submission to spiritual authority is past. That of credulous assent to delusion and fear, is fast following it. Men, even unlearned and unreflecting men, are beginning to appreciate the independence of their own minds. They are told that they have been deceived and overruled and they are jealous of every influence, which comes in the shape of authority, and tuition. Above all, they are suspicious of the seclusion of light. These feelings are perhaps too strong; and many might revert to a wrong opinion, for no other reason, than because they perceived an effort was made to keep it from them, or alarm them into the contrary. Surely this is not the season to pursue such a course of conduct, policy alone considered.

Let the whole people see openly, and freely all the errors which are promulgated, on the subjects most important to them, and lay as widely before them, all the arguments and evidences for truth; and in reliance on the judgment which God has implanted in every human bosom, and the influence of his guiding spirit, let them select for themselves.

B.

PRACTICAL.

[For the Christian Register.]

IMPORTANCE OF EARLY HABITS.

The importance of early habits, we cannot in youth adequately feel. It is then that the character is generally moulded to the form it will permanently bear. The habits we then acquire, we generally carry with us to riper manhood, they adhere to us, in old age, and with them we lie down in the grave. Years seldom alter them, and the longer we live, the more difficult does it become to free ourselves from their power. The truth of these remarks, experience constantly confirms. A youth of indolence and dissipation, is but the commencement of an useless and disreputable life. Early indulgences in petty vice are generally the preparation for habitual misconduct and daring crime; and seldom do we find a youth of virtuous habits and pious disposition, which does not gradually form a manhood of excellence and honor, and an old age of peace and hope.

It is then of the first importance that the habits of early life should be formed with circumspection, with frequent and serious reflection on the consequences they will bring, and under the influence of the motives and rules of religion. Yet there is perhaps nothing on which we bestow in youth less deliberation. Habits are, in general, little more than the effect of accident, the result of our peculiar situations, or of the imperceptible influence of the friends with whom we are connected. They are taken up almost unconsciously, and persisted in from mere inconsideration, 'till they are become fixed and deep-rooted, and have given their cast to the whole character. Of habits which are formed in this way I will mention the excessive love and pursuit of amusement. It is not required that the innocent sprightliness of our earlier years should be rigidly subdued, and the cheerfulness of the youthful spirit be broken by severe and continual restraint. But while we seek the relaxations we are permitted to enjoy, is there not danger, unless we proceed with frequent reflection and occasional self-denial, that the pursuit of mere amusement will become the ruling passion; that habits of indolence, of inattention to serious employment and neglect of important duty, will be formed and fixed; that constant dissipation may absorb the mind and unman the soul, may incapacitate us for useful occupation, give a levity to the whole character, and turn our lives into a continual succession of follies and unprofitableness? There is yet a greater evil attending it. Habits of dissipation soon enervate the moral character, and exhaust our best affections; by leaving no time and by incapacitating the mind for serious reflection, they gradually wear away the vigor and effectiveness of moral principle, and render the heart dead to religious impressions, and often cause a career of mere thoughtlessness and folly to terminate in vice and ruin.

The danger of falling into vicious habits is greater in youth than at any subsequent period of life. The passions are then stronger; there is more craving for indulgence; and the weakness and immaturity of reason render it a less powerful restraint than in after years. Our principles and our habits of virtue have not gained the strength they will acquire by age; we have less prudence and wisdom, and thus have less power to resist temptation. From want of experience we do not feel the important consequences which will follow our conduct, and are apt to imagine that slight deviations from virtue, even though so often repeated as to become habitual, are little to be feared, and we therefore neglect to guard and restrain ourselves. But the consequences of this neglect may be fatal. The flame we thus suffer to kindle and spread, will soon disdain our control and will carry with it destruction. The disease we thus suffer to creep upon us will soon become fixed, and will turn our after lives to pain, wretchedness and vain regret. The strength of vicious desire is increased by indulgence, while all the means of controling it—the voice of conscience, the restraint of moral feeling and religious principle, the motives furnished by the love of friends by desires of good reputation, by worldly advantages, and by the fears and hopes of hereafter—will fast lose their power; and he, who at first would have shuddered at the thought of great wickedness, finds that he is fast approaching it, and that the habit of thoughtlessly yielding to small indulgences, and giving way at all times, to trifling temptations, has rendered him at last the wretched victim of fearless and hardened profligacy. Here then is a danger which we ought to guard against with our utmost strength. We ought here to be vigilant and resolute, never to yield to temptation the slightest forbidden indulgence, to go not to the uttermost of even lawful gratification, to heed and obey the first remonstrance of conscience, and never to continue in a practice, however trifling it may now seem to us, from which our own conscience warns us, which the experience of others proclaims to us as ruinous, and which the word of God condemns.

N. C. S.

Life has no dark spot, which the light of Heaven cannot illuminate; there is no sad condition, which the blessed God cannot render joyful; there is no exquisite pain, which the kind Physican cannot alleviate.

Freeman.

DOCTRINAL.

An attempt to show that the trinitarian theory is a departure from all analogy in the use of language; and how far it is contradicted by the natural import of bible language.

There are several particulars in the Trinitarian system, which are a departure from all analogy in the use of language. Of this nature are the following:

1. There are three *distinct persons* in *one Being*, or *one God*.

It is presumed that no analogy can be found in favor of such a use of the terms *distinct persons*.

2. Christ is both *God* and *man* in *one person*.

In the first proposition we had *three distinct persons* for *one Being*. But now we have *two distinct Beings* for *one Person;* which is equally a departure from all analogy.

3. God and his Son, or the *Father* and the *Son*, are the same Being. If it can be done, let some analogy be produced, in which a father and his son are the same being.

4. The Son of God is self-existent.

5. The *same person* is both *absolutely dependent*, and *absolutely independent*. This is abundantly implied in what is said of Christ as *God* and *man* in *one person*.

6. A proper man destitute of *human personality*. In every other case a proper *man* is supposed to be a *human person*. But of Christ it is affirmed, that he is a *proper man*, yet not a *human person*, because his personality is wholly in '*his divine nature*, and not in his *human nature*.'

As in the foregoing propositions there is a departure from all analogy in the use of words, of course the propositions are unintelligible and useless. When words are used in a sense which agrees with *no analogy*, the *meaning*, if any, can never be known, until an intelligible explanation of the terms be given. And so long as the *meaning* of the words shall remain unknown, the proposition is not only useless, but of evil tendency. For, by the aid of analogy, erroneous sentiments will naturally be formed.

Firmly believing that this system is not in agreement either with the *language* or the *meaning* of the bible, I shall now proceed to show how far it is contradicted by the natural import of scripture language. In doing this, I shall not attempt to quote all the passages of scripture which are opposed to the system; for this would be to quote a very considerable part of the bible. But I shall exhibit a number of *classes* of texts, by which the theory is either *explicitly* or *implicitly* and plainly contradicted.

I. The most numerous class of texts to be mentioned is that in which a *pronoun* or *verb* of the singular number is used in agreement with a name of the Supreme Being.

According to the established and acknowledged rules of grammar, a pronoun or verb must agree with its noun in *number*. If by the *noun* or *name*, three persons be intended, the pronouns and verbs must be of the plural number; but if by the noun one person only be intended, the pronoun and verb must be of the singular number. This rule is regarded in the bible, as well as in other writings. Consequently, every text in which a pronoun or verb of the singular number is used, as agreeing with a *name* of *God*, stands opposed to the doctrine of three distinct persons in one God.

Example—Isa. xlii. 8. '*I* am the Lord; that is *my* name, and *my* glory will *I* not give to another.' If by the Lord were intended *three persons*, the text would naturally stand thus:

We are the Lord; that is, *our* name and *our* glory will *we* not give to another.

Again, Mal. ii. 16. 'For the Lord the God of Israel saith that *he hateth* putting away.'

If three persons had been intended, it would have been thus: say that *they hate* putting away.

But whatever name or title is used for God in the bible, the pronouns and verbs are of the singular number. It is thus in both the Old Testament and the New.—Therefore throughout the bible God is represented as one person only, by the uniform use of singular pronouns and verbs in agreement with his names and titles.

II. In the second class of texts we may include all in which Christ is represented as the Son of God.

It is presumed that no person of candor will deny that the term *Son* naturally means a *being* distinct from his father. There are indeed several senses in which the term *Son* is used, but no one in which by a son is meant the same being as his father. Therefore every text in which Christ is *represented* as the *Son* of God may justly be considered as opposed to the doctrine of three persons in one God.

This class includes not only every text in which Christ is called the *Son of God*, but every text in which God is represented as *his Father;* and also every text in which the *relation* of Father and Son is represented as existing between Christ and God. And as this relation of Father and Son runs throughout the New Testament, the general tenor of these sacred writings stands directly opposed to the trinitarian scheme.

III. In the third class we may include all those texts, in which the *Holy Spirit* is represented as bearing the relation to God of an *attribute*, or as *subordinate* to his will, or the will of Christ. The Spirit is represented as bearing the relation of an *attribute*, when spoken of in the following manner; *my Spirit, thy Spirit, his Spirit, thy holy Spirit, his holy Spirit*, the *Spirit of God, &c.* It is represented as subordinate to the will of God, when it is spoken of as something which God *gives, distributes, pours out, sheds forth* or *sends*.

It is represented as something subordinate to the will of Christ, when he is represented as *baptizing with the spirit* as John *baptized with water*, when he promises to send it, and when he is said to shed it forth, &c. &c.

This class will include much the greater part of the texts in which the Holy Spirit is so much as named; whether it be called the Holy Ghost, Holy Spirit, the Spirit, the Spirit of the Lord, the Spirit of the Father, or the Spirit of Christ.

IV. In this class we may include all the texts of the following descriptions.

Those which represent God as *giving* or *sending* his Son; or the Son as *sent*, as *coming forth from God*.

Those which represent the Son as acting in obedience to his Father's will, or as being directed, supported, assisted or instructed by God, as praying to God or trusting in him.

Those which represent the Son as suffering, dying, being raised from the dead, and exalted to the right hand of God.

Those which represent the Son as receiving from God fulness, authority, offices or titles of dignity.

Those which represent God as creating, governing, saving, speaking, judging, or in any manner acting by Christ.

Those which represent God as *in* Christ, dwelling in him, or causing his *name*, his spirit, or his fulness to be in him.

Those which represent the Son as a Mediator between *God* and *men*, an advocate or intercessor. And

Those which represent Christ as having a God as well as a Father.

It is presumed that there is not one of the ideas, or the forms of speech referred to in this fourth class of texts, which can, by any analogy in the use of language, be reconciled to the hypothesis that God and his Son are the *same Being*. Therefore, the natural import of all this variety of scripture language is opposed to the trinitarian doctrine.

—*General Repository, Vol. III.*

BIOGRAPHICAL.

THE DUKE OF GRAFTON.

The following are some of the reflexions of this distinguished nobleman—formerly well known in the political—and since in the religious world—on his views and feelings in dissenting from the Episcopal, and becoming a member of a Unitarian church. They were intended only for the benefit of his family: but were afterwards printed in a discourse delivered by the Rev. Mr. Belsham on the occasion of his death: who thus introduces them to his hearers, in the chapel in which the Duke was for many years an exemplary worshipper. Our readers will find some more particular reference to the subject under our editorial head.

It appears to have been about this time that this venerable nobleman began to consecrate his leisure hours to the study of the scriptures: to which he was prompted by observing the very general prevalence of scepticism and infidelity in the superior ranks of society. And in consequence of much reading and diligent research, he happily became an enlightened and confirmed believer in the truth and divine authority of the Christian revelation. And having made up his mind upon this subject, he proceeded to study with the most serious attention, the sacred and authentic records of the Christian religion, in order to attain a correct and distinct view of the Christian doctrine.

And the first circumstance which appears to have impressed the mind of this illustrious inquirer into the sacred oracles was the palpable discrepancy between the object of worship as revealed in the scriptures, and that to which religious addresses are offered in the public liturgy, and having canvassed the question with the seriousness and attention to which it is entitled by its gravity and importance he came to the solemn and deliberate conclusion, that the Father only is God; and that He alone is the proper object of religious worship.

The conviction being once formed, it soon occurred to the candid and ingenuous mind of this noble searcher after truth, to consider how far it was reasonable in itself, and compatible with duty to continue to countenance this gross corruption of Christianity by publicly attending upon Trinitarian worship. And whether his clear conviction of the unity of the great object of worship, did not impose the sacred obligation, of bearing public testimony to this great truth by joining a congregation of Christians who associated together for the avowed purpose of worshipping the Father only. This was a subject of much deep, serious, and painful reflection. And upon this occasion in order to attain complete satisfaction, he entered into a correspondence with the venerable founder of this congregation, in which he opened to him all his mind, and the result of which was a firm and deliberate purpose to attend statedly upon public worship in this chapel, a resolution from which he never receded as long as his health permitted him to go abroad.

Of the state and conflicts of his mind upon this important occasion, this venerable nobleman has given an interesting account in a small collection of papers drawn up at different times, which relate with the most unaffected simplicity the progress of his views and feelings, and of which a few copies only were printed for the information of his family, and of a small number of select friends who might interest themselves in such inquiries. I trust, I shall be excused, if I extract a few sentences from it upon this occasion, which in the estimation of all who are competent to judge, must do the greatest honor both to his understanding and to his heart.

'Let not,' says he, 'any of my friends, my acquaintance, or, if I may be allowed, the world in general, imagine that I could presume to embrace a form of public worship, differing essentially from that of the church in which I was bred, without motives considered to be sufficient to justify my conduct. I am aware of all the responsibility which falls upon me on my own account, as well as on that of others. And if I had done this hastily through levity, or without that consideration and ample investigation which so awful a decision requires, or without a full persuasion that many unscriptural doctrines and errors were contained and maintained in the articles, &c. of that church, I should indeed stand chargeable with a very high offence.

'But as I can solemnly aver, that I have acted from the sincere conviction of my own mind, I flatter myself that I shall stand acquitted, at least, in the estimation of those to whom I am best known. That the responsibility I have taken on myself weighs often on my mind, and is mixed with no small degree of alarm, I will not pretend to deny. Still, when I compare what I do feel, with what I should have suffered had I acted against the conviction of my head and heart in a point so essential of my duty to God and man, I find a comfort and relief, which the whole world could not, in the other case, have offered to me.

'However, I have daily to lament, and I do regret with the most heartfelt sorrow, that I turned not my thoughts more seriously to religion, and particularly to all that related to that of Christ, until I had lost so many of the best days of my life in the pursuits of every senseless dissipation of the times, or in an indulgence of the fashionable vices of the age.

'Happy shall I be, if by any thing which has fallen from, or may fall from me, I should be instrumental in rousing others to an earlier attachment to the pure religion of the gospel, and to remember their Creator in the days of their youth, while the evil days come not, nor the years draw nigh, when they shall say they have no pleasure in them. Although a thorough change of disposition and of conduct has brought an inexpressible comfort to my mind, yet let no one imagine that I possess the same confidence which I know I should have felt, could I have viewed the days of my youth, even with as little reproach as I trust I have passed my later years. Of this one truth, however, let all young persons rest assured, that if they are reasonably satisfied with themselves as they are, they would become infinitely more truly happy by drawing from the precepts of the gospel the rule for their conduct through life. And I may declare that in an advanced age, I am now enjoying so much more solid comfort by trusting to the mercy of God through the gospel of his son, than I ever did in any of the days of my follies. Nor would I exchange it for any condition of youth, wealth, or worldly joys, accompanied by a vicious course.

'My intercourse with the world raised in me a suspicion, which the observation of every day confirmed, that many persons, in the more elevated ranks of life especially, had little or no belief in the truths of the Christian religion. This suspicion increased my desire to examine with unprejudiced attention the principles on which the truth of Christianity was said to be founded. From the examinatien I saw abundaut reason to conclude, that the Christian religion was promulgated to mankind by a person sent by, and acting under, the authority of the Supreme Creator and Preserver of the universe. It was also apparent to me, that this religion had been corrupted from very early times by various means, and that these corruptions being mistaken for essential parts of it, had in my opinion been the cause of rendering the whole religion incredible, to many men of sense, who, on due examination, would soon have discovered that Christianity stood on solid ground, and that the corruptions of it alone formed the weak part which was exposed to the mockery and assault of every rash and daring unbeliever.'

This extract, for the length of which I am persuaded that no apology is necessary, marks a mind of correct judgment, of deep reflection, of extensive knowledge of the world, strongly tinctured with rational piety, animated with the most diffusive benevolence, and breathing the most fervent desire of the virtue and happinesss of the rising generation.

CHRISTIAN REGISTER.

BOSTON, AUGUST 29, 1829.

VACANT PEWS.

The appearance of our churches in the city, during public worship, at this season of the year, reminds us of a subject, to which we have been long desirous of attracting the attention of our Christian brethren. We refer to the great desertion of the pews, in our houses of public worship in summer, particularly in the afternoon service, where every seat is appropriated, and where in pleasant days of winter, they are abundantly filled. We think that officiating ministers have reason to complain of this circumstance, and that it is one, not merely of regret, but of just animadversion and censure. It cannot but be a great discouragement to a minister, who is elevated at all above the mercenary consideration of performing an expected duty, for a stipulated compensation; and who desires the attention, the sympathy, and above all, the spiritual improvement of his parishioners, after making every preparation by study, and perhaps devoting much time and labor to the composition of discourses for this purpose; to perceive that he is to address the fruits of his exertions to nearly empty pews; and equally great must be the mortification with which he introduces a brother clergyman to his pulpit, where he knows that he will be heard by only a small portion of his society. We wish that this injury to the feelings of their pastor, to themselves, and to the cause of religion generally, might be more seriously considered by those who absent themselves from the solemn ministrations of the sanctuary.

We cannot attribute this neglect in any great degree, to a want of interest in the public institutions of religion, for it does not occur, (at least not equally) at every season of the year, and because it is observable in those societies where the attachment to the minister is most strong, and where the conduct of the services is acknowledged to be the most able and impressive; but it is manifest, there is not that degree of zeal, which is sufficient to overcome the lassitude naturally induced by the temperature of the season, or to impel persons to endure the inconvenience of a warm walk on a summer afternoon, which they would readily do, to attend on any extraordinary meeting which excited public curiosity; on any promising party of pleasure; or urgent call of business. Now we cannot avoid the conclusion that this indifference, which gives up this most interesting and important occasion of religious duty and improvement, to a dread of a little unusual warmth or fatigue, or perhaps a mere feeling of indolence, is very inconsiderate and reprehensible.

A large portion of the absences from public worship in the city, arise from the temporary residence of families in the country, during the summer. As this circumstance can be generally known, and indeed is often regular, we think a provision may, with very little trouble be made for it. In a place where the accommodations for public worship are yet inadequate to the wants of the population, we cannot conceive that there can be any owners of pews, who may not easily find some friends, acquaintances, or neighbors, who would be glad even of a temporary seat, which they could occupy during the absence of the possessors. If none such are known, it would be better to admit any strangers, who would thus be benefitted, at least for a time, by religious instruction, than to hold a church vacant, to the exclusion of others, while the clergyman preaches to almost bare walls. Pecuniary compensation should be out of the question in this case. Any injury which could be sustained by the pews, would be too inconsiderable to be taken into account—and the slight trouble which might be required thus to supply them, would, we should think, be readily taken, if the alleviation to the feelings of the ministers, the credit of the church, and more than all, the religious improvement of those who might be accommodated, were seriously contemplated.

GEORGE HENRY FITZ-ROY,

late Duke of Grafton and patron of Griesbach.

This distinguished nobleman, whose name for an half century has been familiar to the readers of Junius, was for many years before his death a worshipper in the Essex Street Chapel in London, and a personal friend of its founder and first minister, the Rev. T. Lindsey. To the lovers of biblical criticism he is also honorably known by his munificent patronage of Griesbach's New Testament. In the Latin preface to that great work, its learned and liberal editor, whose authority is held in the highest respect by theologians of every name, expresses his grateful acknowledgements to the Duke of Grafton as a friend of letters, and especially for the liberal aid he had afforded to him in the cause of his critical labors.

It was from personal examination and sincere conviction, that this nobleman was induced to separate himself from the church of England, to whose splendid establishment his ancient honors and elevated rank, with all his political and domestic relations, must have strongly attached him; and, in fidelity to the views, he had adopted, to become a worshiper in Essex Street Chapel. In this humble place,—fitted up, we believe, from what was originally only a spacious room, —and amidst the discouragements and even obloquy, attendant on the secession of an individual, so distinguished, he was a constant hearer, and both by his donations and his influence, as we have understood, a most valuable parishioner.

It is not easy for us of New England, who from our habits and the spirit of our institutions are disposed to think little of the sacrifices, which must be made by an individual, like the Duke of Grafton, in separating himself from the faith and the temple of his fathers; from the 'moss-grown church,' planted perhaps within his own domain, whose walls have grown old with his family honors, himself by inheritance the patron, and beneath whose monuments the bones of his ancestors have for centuries reposed—to take part among Dissenters, however pure and rational their faith. We can conceive, indeed, of instances, in which such sacrifices can be made without great suffering. Nay, they may possibly be found among the innumerable forms, under which a selfish vanity or a perverse ambition may disguise themselves. But to every good and sincere heart they can never be less than painful; always involving personal regrets, and, not seldom, the interruption, sometimes the utter loss, of cherished friendships. When, therefore, they are made in uprightness and sustained meekly, we know not why, even in these days, they are not to be numbered with those trials and sorrows, to which the early Christians submitted, in that age of the church, when as to the *actual reception* of the gospel, the apostle tells us, 'not many wise, not many mighty, not many noble were called,' or were obedient to the call. But God hath chosen the weak things of the world to confound the things, which are mighty—and things, which are despised hath God chosen—that no flesh should glory in his presence.

We refer our readers to the first page of this week's Register for some extracts from the private papers of that eminent nobleman: in which, for the benefit of his family, he has left on record the feelings he entertained on the subject of his faith. They cannot be read without interest. And, for ourselves, we are particularly impressed by that passage, in which, while he declares the satisfaction and hopes, which the honest avowal of his convictions had yielded him, and 'the inexpressible comforts, he had found in a thorough change of disposition and conduct'—he yet laments, that he had not sought them sooner; and turned his thoughts more seriously to religion before he had lost some of the best days of his life. He has thus left his testimony, that if the ways of wisdom are ways of pleasantness, it is they, that enter them earliest, who enjoys them best; and that though the virtue of our later years can never be without reward, yet would the fruit be far more delicious, and our satisfaction more pure, had we planted the seed and watched the blossom, in the spring-time of life. The waters of repentance, however salutary, leave a bitter taste. There are few, indeed, from whom the cup may pass. But we must drink of the water, which Christ Jesus gives us, if we would have within us 'a well of water springing up to everlasting life.'

INAUGURATION AT CAMBRIDGE.

On Tuesday the Hon. Joseph Story was inaugurated as Dane Professor of Law and John Hooker Ashmun, Esq. as Royall Professor of Law in Harvard University. The services took place in the meeting house at Cambridge. After a prayer by the Rev. Dr. Ware, the President made an address in Latin. The statutes of the respective professorships were then read by Dr. Hedge, and the professors took and subscribed an oath to perform the duties of their offices. Each of the professors delivered a short reply in Latin, and the president then announced them as professors. The services were concluded by an inaugural discourse by Judge Story. After some general remarks on law and the nature and history of the common law, Judge Story considered the importance of jurisprudence as a branch of liberal study, which should be pursued by gentlemen of cultivated minds, especially those who might be called on to act as as legislators and statesmen. He spoke with great force of the absurdity of supposing men capable of acting as makers of laws, who do not know any thing of existing laws. He dwelt at some length on the extent of acquirement required of an accomplished lawyer, and on the immense and constantly increasing number of law books, both in this country and in England. He then gave a slight sketch of the subjects on which the Dane Professor is required to lecture. Those which he spoke of, we believe are the law of nature, the law of nations, equity, and constitutional law.—The extent and importance of these subjects were clearly stated, and the sound judgment of Mr. Dane in selecting them for his professorship fully vindicated. The discourse was concluded by a just tribute to the professional worth and public services of the founder. He mentioned Mr. Dane's active services in revising the province laws soon after the formation of the Constitution of the Commonwealth; his subsequent labors in preparing an edition of the Colony and Province laws; his drafting the important ordinance for the government of the territory North West of the Ohio, the merits of which can scarcely be overrated; and his valuable abridgement of American Law in eight octavo volumes. Among other things, he mentioned that Mr. Dane had been accustomed to study law on an average, more than twelve hours a day, for the last fifty years.

Of this discourse it is enough to say, that it was worthy of its author. It was delivered in a very free and eloquent manner, and displayed throughout a complete mastery of the topics which it discussed. While the grave sages of the law listened with satisfaction to the wisdom and learning which he exhibited, the other auditors were delighted by the earnestness of his manner, the exuberance of his fancy, and the power, with which they were made to feel their own personal concern in the science of jurisprudence.

Our readers will be glad to know that this discourse will soon be published.

COMMENCEMENT AT CAMBRIDGE.

The exercises at Cambridge on Wednesday were attended by a larger audience than we have seen since the visit of Lafayette. The day was fine, and probably many were attracted by curiosity to see how well the new incumbent would fill the Presidential chair. The performances were respectable in character, being freer than usual from fault, but not possessing remarkable excellence; unless, as perhaps we ought in justice to add, the purity of sentiment and correctness of thought which characterised two or three of the productions, entitled them to particular notice. It was, on the whole, a good rather than a brilliant commencement. One of the higher 'parts,' the second English oration, was omitted in consequence of the sickness of the writer.—The speaking, we thought better than in former years; but still much below what it should be. We cannot divine the cause of the inferiority in this department of a polite education, which seems to be a permanent evil at Cambridge.—The students receive instruction in rhetoric, they have their weekly declamations, every motive that can arise from prospects of future life is offered them for the cultivation of this art, and yet a good delivery is a rare accomplishment at the University. We observed, on Wednesday, faults of pronunciation and emphasis that would have been reprehensible in a school boy; and we do not remember one performer whose manner did not admit of great improvement. When we consider the beauty of the art, and the power which it gives to its possessor, when we anticipate the entrance of the young men who are graduated, into those walks of life which imperiously demand its previous culture, and when we remember the universal complaint that has for years been directed towards our college, we are amazed that the reproach should be permitted to continue.

The degrees were conferred by the President. Prayers were offered by Rev. Dr. Porter, of Roxbury, the oldest member of the corporation.—Fifty-seven received the degree of A. B. and twenty-five the degree of A. M. in course. The honorary degree of A. M. was conferred on Mr. Daniel Treadwell and Mr. Charles Sprague, of Boston, of D. D. on Pres. Wayland of Providence, and of LL. D. on Judge Cranch, of Washington.

We understand that at the examination on Monday for the next Freshman class, seventy two were admitted, and that others are expected both for the Freshman and the Sophomore classes.—The Law School will open with a larger number of pupils than it has ever received, and the Divinity School will probably exhibit an increase in the number of students. The condition of the University, it may confidently be said, was never more flourishing.

SOCIETY OF PHI BETA KAPPA.

The anniversary of this society was celebrated at Cambridge, on Thursday, the day after commencement, and the usual public services performed in the church, of the First Parish. The exercises were preceded, according to ancient usage, by a Prayer, which on this occasion was offered by Rev. Alonzo Potter, of St. Paul's Church, in this city.

The Oration, by Rev. Mr. Francis of Watertown, was a learned and philosophical discussion of the reciprocal influence of literary efforts, and of the age and the circumstances, in which they are produced. We cannot attempt to give an adequate account of the merits of this performance, which engaged the attention of a crowded audience, for upwards of two hours. The different topics, which the speaker brought into view, were judiciously selected, and treated with the good sense, correct taste and acute discrimination, which gives a feeling of reality and life, to the most abstract speculations on subjects generally so evanescent and intangible, as those connected with the philosophy of literature.

We must express our great satisfaction, with the views, maintained by Mr. Francis, on the worn subjects of Utility and Classical Learning. They were seasonable, well supported, clearly illustrated, and as we firmly believe, incontrovertible. We are weary to death with the prevailing outcry for Utility, as that word is understood, and read by those, who deny the Utility of every thing, which they can neither see, taste, nor handle,—which cannot be put into the mouth for food, nor on the back for clothing— nor, as Burke with just sarcasm says, 'can be measured with a ten inch rule.' We detest the name and perverted notions of Utility, which losing sight of all that is noble and spiritual, in the nature of man, seeks his convenience only as an animal of a higher order than the brutes, formed to make the best use of material things, which his circumstances permit. Mr. Francis spoke with truth and power, in favor of a more comprehensive Utility, than is contemplated by many, to whom the word is most familiar. 'I am not one of those,' said he, 'who believe a good book is less valuable than a spining-jenny; that the developement of an original idea, in literature, is not to be compared with an improvement in a steam-boat; or that Shakspeare, Bacon and Dugald Stewart, were not as great men as Watt, Arkwright or Fulton.' The claims of men of letters to be regarded as benefactors of their race, were vigorously pressed; and, though ourselves practical men in the common sense of that term, we could not but assent to the justice of his arguments.

This defence of classical learning, presented the ideas, to which we cannot doubt, that after the most labored discussions on both sides, we must all at last arrive. The study of the classics was not eulogized with that absurd praise, which deems the discovery of a new reading, or the detection of a false quantity, as among the great achievments of the mind; but the importance of classical learning was set forth, in its true light, as the nurse of manly thought and generous sentiment, the best discipline for the youthful intellect, and the source of curious knowledge and valuable philosophy.

We have said less of Mr. Francis' Oration, than our feelings would suggest, but we must leave room to speak of the Poem, which was by Charles Sprague, Esq. of this city, and which amply supported the high and pure reputation of that gentleman. He avoided the sublime flights, which on other occasions, he has attempted and sustained, and with a terse and piquant, yet humorous strain, which reminded us almost of the satirical power of Pope, he went through the survey of 'living manners' and held 'up the mirror to nature,' so that every son and daughter of folly might see their own image, reflected from the clear and powerful verse of the poet.

The subject announced was 'Curiosity,' and on this trite theme, a variety of pictures was made to pass before the eye, successively rising and vanishing at the wand of the magician, until scarcely an evil or a folly in society, proceeding from that fruitful source, escaped 'unwhipt of justice.' The readers of newspapers and the goers to church; the friends of the theatre and the circles of the tea-table; the sick man's gossip and the well man's tale; the miss in her teens and the matron in her cap; all, who bow to this popular idol, received their due proportion of attic rebuke. The propensity to hear some new thing was indeed represented, as almost omnipotent, and sufficient to account for those evils, which are inexplicable to the sage and melancholy to the saint; in short by a pardonable exaggeration, the poet made the subject of his song, the main spring of those great excitements, which at times agitate a community, on things sometimes frivolous and sometimes important, now grave, now gay; in the church or at the theatre: 'a female atheist, or a learned dog.'

Of course, a poem is to be heard or read, and not described; and we will, therefore, make no attempt to give an idea of this successful effort of one of the Muses' gifted sons. It is, however, our province to make honorable mention—and we do it with pleasure,—of the pure moral and religious tone by which it was characterized. We ought to rejoice when Genius utters his voice and Poetry tunes her lyre, in support of those sound views of life and duty, for the want of which, as was forcibly expressed, in a performance of the day, to which we may not allude in the way of criticism, 'the brightest intellectual gifts can never compensate,—without which they may prove a curse.'

Mr. Sprague concluded, with a just tribute to the character of the late President of the University, and the expression of his feelings towards him who so worthily fills the chair which was so long adorned by the cherished name of Kirkland.

We earnestly hope that one who can sing so well, even in a 'strange land,'—if we may refer to circumstances, which the poet did not pass over,—will no more 'hang his harp upon the willows,' but awake the sweet voice of song, in strains which good men and after ages will not 'willingly let die.'

The society concluded the festivities of the day, by a public dinner in the Hall of Commons, at which as usual, the genial influences of the occasion were enjoyed, but the mysteries of which, as they differed but little from those which have been often described, and as they must be uninteresting to our readers, we shall leave untouched.

RELIGIOUS INTELLIGENCE.

DEDICATION AT WORCESTER.

The new church recently erected by the Second Congregational Society in Worcester, was dedicated on Thursday the 20th instant. The order of the public services was as follows.—Anthem; Introductory Prayer by Mr. Allen, of Northborough; Anthem; Consecrating Prayer, by Mr. Hill, colleague pastor of the society; Hymn, written for the occasion; Sermon, by Dr. Bancroft, senior pastor of the society; Concluding Prayer, by Dr. Thayer, of Lancaster; Anthem.

The new house, which is of brick, is 75 feet by 68; the walls 31 feet, and the cupola 125 above the floor. The house is said by competent judges to be distinguished for symetrical proportion, and architectural elegance. It has been completed without accident, and 'what is equally gratifying,' says the Ægis, 'without disturbing the harmony or breaking the unanimity that have so long existed in the society.' The whole expense of building and land was about $16,000. Of this sum $14,545 have been raised by the sale of pews,—twenty of them remaining unsold. Of the twenty, eight have been advantageously let.

The Ægis pays a respectable and just tribute to the venerable Dr. Bancroft, the senior pastor of the society, and now the oldest clergyman in the county of Worcester.

'It is believed,' says the paper just mentioned, 'that there are few towns containing so large a population as this, where there is greater harmony and unanimity prevailing among the different religious societies. We have four societies and the pastors of each are abundantly paid and each has numerous hearers. No petty jealousies exist to disturb the general quiet. All unite in promoting the public interest and advancing the public welfare.'

The following hymn was written for the occasion.

DEDICATION HYMN.

Great God! to thy service this temple we offer,
This altar be thine—let thy presence impart
A beam of thy glory, while here we may proffer
The gifts thou requirest—the gifts of the heart.

What tho' o'er the land where thy prophets are sleeping,
The Arab alone treads the desolate wild,
Where the foes of thy church, like a pestilence sweeping,
Have left but a waste where an Eden once smiled.

What tho' where the glad hallelujah loud pealing,
Once rose from thy temple in worship to thee,
Around a strange altar, the Moslem is kneeling,
And only the Tyrants of Judah are free.

Yet still may thy worshipers bow down before thee,
And still to thine altar their offerings bring,
The Jew and the Greek may together adore thee,
And lands yet unknown of thy goodness may sing.

For thou with thy spirit prevadest creation,
Thou dwell'st not alone in the temples of art,
Thy children may come from each kindred and nation,
And bow down before thee—the humble in heart.

Here Lord! may thy praise and thy worship ascending
In purity rise to the throne of thy love,
And here let thy goodness, thy own name defending,
The dews of thy mercy distil from above.

ORIGINAL COMMUNICATIONS.

[For the Christian Register.]

Boston, August 26th, 1829.

Mr. Reed,—At the commencement at Cambridge, last year, as at former ones, great complaints were made of the inconvenience of holding this celebration in the meeting house. I presume that similar complaints will be made this year. This edifice is too small to accommodate all the persons who wish to be present. The doors are always thronged during the whole time of the performances by individuals endeavoring to force themselves through the crowd. Many, after a few ineffectual struggles, retire; but some succeed, and after they gain admittance find themselves crushed together in the narrow alleys, where they can neither see, nor hear, nor move. On the lower floor, indeed, there are very few positions where the speakers can be heard to advantage. And though the galleries are sufficiently convenient for hearing, yet they are always so crowded and heated as to be almost insupportable to any one who has not by long experience become accustomed to the steam and pressure.

The consequence of the bad accommodations in the meeting house, is not merely that many persons who go to Cambridge, are disappointed or rendered uncomfortable, but that strangers from distant states, as I am informed on good authority, are often deterred from visiting us at this season, by the notoriety of the inconveniences of commencement. It seems to me, sir, that something ought to be done to remedy the evil that I have mentioned. Even if the convenience of the audience is of little consequence, the interests of the college require that some improvement should be made. If a building which would not only contain but accommodate a larger number of persons, were erected, one in which they could use their ears and eyes with a reasonable degree of comfort, it would attract more visitors from all quarters. This concourse of strangers would increase the reputation, and of course the usefulness of the college. And it is scarcely necessary to remark that in a political point of view, nothing ought to be neglected which increases a friendly personal intercourse between the different sections of the country. The same reason which has led to the erection of a spacious and handsome hotel in this city, the accommodation of strangers who visit us, seems also to require a convenient building for the public exhibitions of the college.

One other consideration on this subject seems to me of some importance, I mean the effect which a convenient place for public speaking will have upon the students themselves. It can, I think, scarcely be doubted that it will not merely improve the delivery of the performances at commencement, but will raise the standard of public speaking in the college.

But it is scarcely necessary to enlarge on the advantages of having public performances delivered in a place where they can be heard, and the audience accommodated. As to the sort of building which would be most suitable for these purposes, it has been suggested that it should be made nearly circular like our theatres, with a stage on which the performances are to be delivered; on one side if the building is circular, and near one end if elliptical, with rows of seats gradually rising from the stage to the opposite side or end. It seems now to be generally understood, that this form is better calculated for speaking and hearing than any other. With regard to the size, style, and materials of the building and the ornaments of the interior and exterior, I offer no opinion, as they must depend upon the funds which can be raised for the purpose. It is however obvious that a well constructed building not much larger than the meeting house might be made to accommodate a much larger number of persons.

The expense of such a building is the great difficulty with most people. Unfortunately I know but little on this subject; but I have been told that a handsome and convenient wooden building of the kind proposed, might be erected for five thousand dollars. I should think that this sum or even three or four times as much, to erect a handsome and substantial edifice, might readily be obtained by subscription among the graduates of the college, who all feel a strong interest in the welfare of the institution. Those who have themselves experienced the inconveniences of the present arrangements, would no doubt contribute liberally.

It has been said that it would be hardly worth while to spend so much money on a building to be used only once, or twice a year. But if such a building is really required, the expense ought to be no objection, if the money can be raised. Besides the building when once erected will be prob-

ably of use in many ways which we cannot now anticipate. It will certainly be more convenient for the exhibitions, than the college chapel. It will be a convenient place for the Panorama of Athens to be displayed in. It may be used for public meetings; or it may be wanted for public worship. In short, if the building was finished, it would be very easy to find uses for it. Θ.

In addition to our notice of the Inauguration of the new Professor of Law, we have received from a friend the following brief sketch of the Professor's discourse.

[For the Christian Register.]

INAUGURATION AT CAMBRIDGE.

The inaugural discourse of Judge Story was distinguished, as are all the productions of that gentleman, by a rich and copious eloquence, fulness of thought and energy of expression. He exhibited the common law in its full extent and importance; as founded on common sense, as concerned with the common relations and wants of men; as the friend and guardian of human rights; as worthy the careful study, not of lawyers only but of all intelligent men. He showed that it particularly belongs to Americans, who are distinguished by the enjoyment of free institutions, and to statesmen, who would qualify themselves to fill well their places, to become familiar with the common law. He illustrated with great clearness the dangers in a free country, both of ignorance and abuse of law: remarking that any violation of its great principles was fraught with evil, and that in any season of emergency, there could be no defence from such dangers but in the knowledge and instruction of the people.

From its general utility, the orator considered it in immediate relation to the profession, as the one road to usefulness and honor. He showed that it became the student to form to himself high and honorable views of his calling; its importance, sacredness, and glory. He adduced for this the testimony of Johnson, Burke, and Mackintosh, who have called it the 'first and noblest of human sciences:' he showed that while it is honorable, it is also a most arduous profession; demanding painful study, exact self-discipline, elevated morals and the holy spirit of religion: that for the discharge of its duties and the attainment of its high honors genius alone was never found sufficient: that no substitute had yet been found for painful diligence;—that the lawyer has to do with an ever increasing and ever advancing science; that he must call to his aid philosophy, rhetoric and all the sister arts; that he must liberalize his mind by extended views of human nature, the records of history, and the pages of revelation: and that if his intercourse with men permitted him to 'trust them less, he would learn by an elevated Christian philanthropy to love them more.'

He proceeded to illustrate the nature of the eloquence of the bar, which, as he remarked, must be very various; plain, grave, deliberate; earnest, searching, and acute; now closely appealing to argument, and now to the strongest feelings of our nature: always sincere, and sometimes in its effects 'even dramatic.' And for brilliant examples of this, omitting, as he said, the living, and trusting that the time was far distant, when delicacy might no longer forbid to name them, he adduced the splendid names of Ames, and Dexter, of Parsons, Pinckney, and Emmett.

The Professor then passed to a consideration of his own duties, expressing his high sense of their comprehensiveness and importance, his distrust of his power to discharge them: but in yielding to many the praise of superior power, he said he would yield to none in an earnest zeal to perform them. And having with great clearness and ability surveyed the different departments of the science, prescribed in the constitution of the professorship—embracing the law of nature as regards man in all his relations; the law of nations; of equity; commercial and maritime with constitutional law, he closed with a just and beautiful tribute to the munificent founder of the professorship who had furnished in his own studious and honorable career a bright example for all lawyers.

[For the Christian Register.]

MR. REED,—I was gratified by the manner in which a correspondent in your last paper took up the subject of childen's books. I hope he will pursue his plan, and furnish criticisms on other works that have been or that may be published for juvenile readers. My chief object in this note is to express my obligations to one who has undertaken so important a service to the community, and to entreat him not to relinquish it.

One remark however appeared to me unjust. He spoke of three quarters of the juvenile books recently printed as 'useless trash.' They do not seem to me generally to deserve this character.—They all have their defects, some of them are so faulty as to render their utility questionable, and many of them perhaps should never be given to a child. But to denounce even half of them as 'trash,' is, too severe a sentence. What a vast improvement in juvenile literature has been made within a few years. Yet twenty years ago one would hardly have spoken in more harsh terms. It is due to writers, to publishers, and to the age, that we acknowledge the change that has taken place in the character of such books; and the sound judgment shown by your correspondent in his other observations induces me to believe that this dropped from his pen in a careless moment. S.

To the Editor of the Christian Regitser.

SIR,—As you have announced the bequest of Fifteen Hundred Dollars to the Unitarian church in Charleston, S. C. by the late Thomas Roper, Esq. of that city, your readers will feel interested in the following documents connected with the testator. The first is an extract from Col. Roper's will, containing the bequest. The second is the conclusion of a discourse, delivered by the pastor of the church on his return from a visit to New England, during which, his friend, the testator had died. It should be mentioned, that at the time this tribute was offerd to his memory, the fact of any bequest having been made, was known to no one except the son and executor of the deceased.

Yours, A SUBSCRIBER.

Extract from the Will.

'I bequeath Fifteen Hundred Dollars of the 5 per cent Stock of this State, to the Second Independent or Congregational Church, being a congregation of Christians, who, unrestrained by ecclesiastical or other authority, and unshackled by any speculative creed, worship one Supreme Being, and Him only.' After limiting the church to the use of the *Interest* of the Stock only, up to 1st January, 1846, at which time it is subject to redemption, the testator proceeds, 'I do, from and after such period, authorize the Corporation of the said Church, being a fellowship of Christians for the worship of the only true God, to appropiate the said Fifteen Hund. Dolls. or any component part thereof, in any way or manner, they shall then deem most beneficial for the future interest of said Church.'

Extract from the Discourse.

'Nor, while I touch on this mournful topic, [the deaths which had occured during the preacher's absence] can I forbear rendering a particular tribute to the memory of one, whose venerable form will no more take its punctual place in this church, but is laid down to repose in his grave. Long one of the fathers of this city, a pillar in some of its best institutions, and an instrument of large and varied usefulness, he has died in the the fullness of an honorable reputation.—Gifted with an intellect more than usually strong, he possessed through life, and retained to the last, an eager thirst for knowledge, mingling with the activity of his public duties, habits of studious application. Few laymen of our country have surpassed him in a systematic study of the scriptures, and in the extent of his theological acquirments. Many years before the subject was publicly agitated in this city, he had, by diligent research, arrived at those peculiar views of Christianity, which for the last 13 years, have been maintained within these walls. He fearlessly defended their truth, and lent his unwavering aid to their promotion. He has now gone to his reward, and is before a judge of unbounded mercy, of unerring wisdom. *The memory of the Just is blessed.*'

[For the Christian Register.]

MR. REED,—I presume you and your readers will deem the following anecdote deserving a place in the Register. It is taken from the appendix of that very luminous work entitled 'Memoir of De Witt Clinton, by David Hosack, M. D. F. R. S.' It ought to be more generally promulgated. Yours,

PLYMOTHEAN.

August 20th, 1829.

'I have the following anecdote from unquestionable authority. It has never, I think, been given to the public; but I received it from a venerable clergyman, who had it from the lips of the Rev. Dr. Jones himself. To all Christians, and to all Americans, it cannot fail to be acceptable.

'While the American Army, under the command of Washington, lay encamped in the environs of Morristown, New Jersey, it occured that the service of the communion (there observed semi-annually only) was to be administered in the Presbyterian church of that village. In a morning of the previous week, the General, after his accustomed inspection of the camp, visited the house of the Rev. Dr. Jones, then pastor of that church, and after the usual preliminaries, thus accosted him. "Doctor, I understand that the Lord's supper is to be celebrated with you next Sunday; I would learn if it accords with the canons of your church to admit communicants of another denomination?" The Doctor rejoined—"Most certainly; ours is not the Presbyterian table, General, but the Lord's table; and we hence give the Lord's invitation to all his followers of whatever name." The General replied, "I am glad of it; that is as it ought to be; but as I was not quite sure of the fact, I thought I would ascertain it from yourself, as I propose to join with you on that occasion. Though a member of the church of England, I have no exclusive partialities." The Doctor re-assured him of a cordial welcome, and, the General was found seated with the communicants the next sabbath.'

SUMMARY.

As there is but little domestic news of importance this week, we have given in another part of this paper, a more full account of the recent literary exercises of our University. We insert here the order of exercises on Wednesday, and the names of the individuals who belonged to the graduating class.

1. A Salutatory Oration in Latin. Charles Fay, Cambridge.
2. A Conference, 'Novels formed upon Fashionable, Humble, and Sea Life.' Francis Augustus Foxcroft, Cambridge; Charles Lowell Hancock, Boston; Joshua Ward, Salem.
3. A Colloquial Discussion. 'An active Profession, as injurious or assisting the Efforts of a Literary Man.' William Henry Channing, Cambridge; James Freeman Clarke, Boston.
4. A Conference. 'The Efforts to abolish War, Duelling, and Abuses of Controversy.' Curtis Cutler, Lexington; Solomon Martin Jenkins, Easton, (Md.); Albert Locke, Ashby.
5. A Colloquial Discussion. 'The comparative Influence of Governments and Individuals in effecting great Public Improvements.' James Taylor, Leominster; Geo. Tyler Bigelow, Watertown.
6. An Essay. 'Incorporating Historical Truth with Fiction.' George William Philips, Boston.
7. A Conference. 'Natural, Civil, Ecclesiastical, and Literary History, considered in relation to the Tendency of each to improve and elevate the Intellectual Faculty.' George Thomas Davis, Sandwich; Josiah Quincy Loring, Boston; Samuel Ripley Townsend, Waltham; Edwin Conant, Sterling.
8. A Philosophical Discussion. 'The Influence of Lord Bacon's Writings on the Progress of Knowledge.' Samuel Devens, Charlestown; William Brigham, Grafton.
9. A Poem. Oliver Wendell Holmes, Cambridge.
10. A Literary Discussion. 'An Author's writing many Books, or resting his Fame upon a few.' Samuel Francis Smith, Boston; James Thurston, Exeter.
11. A Dissertation. 'The Encouragement to Young Men to educate themselves exclusively or chiefly for high Men to educate themselves exclusively or chiefly for high Politidal Offices.' Edward Linsee Cunningham, Boston.
12. A Forensic Disputation. 'Whether the Inequalities of Genius in different Countries be owing to Moral Causes.' Joel Giles, Townsend; Chandler Robbins, Roxbury.
13. A Dissertation. 'Originality of Thought, supposed to be necessarily lessened as the World grows older.' George Humphrey Devereux, Salem.
14. A Forensic Disputation. 'Whether inflicting Capital Punishments publicly has any tendency to diminish Crime.' Benjamin Peirce, Cambridge; James Humphrey Wilder, Hingham.
15. An Oration in English. 'The Character of Lord Bacon.' Benjamin Robbins Curtis, Cambridge.
16. A Dissertation. 'Modes of publishing, circulating, and perpetuating Literary Works in different Ages and Countries.' William Gray, Boston.
17. An Oration in English. 'Diversities of Character.' Charles Storer Storrow, Boston.

By Candidates for the Degree of Master of Arts.

1. An Oration in English. 'Literary Justice.' Mr. Timothy Walker.
2. A Valedictory Oration in Latin. Mr. John Ham Williams Page.

The following are the names of the graduates who received the degree of A. B.

Joseph Angier, Elbridge Gerry Austin, Reuben Bates, George Tyler Bigelow, William Brigham, John Parker Bullard, Henry William Channing, James Freeman Clark, Edwin Conant, Frederick William Crocker, Edwin Linzee Cunningham, Benjamin Robbins Curtis, Curtis Cutler, George Thomas Davis, Jonathan Thomas Davis, Nathaniel Foster Derby, Samuel Devens, Nicholas Devereaux, George Humphrey Devereaux, Charles Fay, William Emerson Foster, Francis Augustus Foxcroft, Joel Giles, William Gray, Charles Lowell Hancock, Oliver Wendell Holmes, John Hubbard, Solomon Martin Jenkins, Albert Locke, Josiah Quincy Loring, Samuel May, Henry Blake McLellan, Horatio Cook Meriam, Edward Patrick Milliken, Isaac Edward Morse, Benjamin Pierce, George William Phillips, George Washington Richards, Andrew Ritchie, Chandler Robbins, James Dutton Russell, Howard Sargent, Samuel Francis Smith, Edward Dexter Sohier, Charles Storer Storrow, James Taylor, George Augustus Taylor, Francis Thomas, James Thurston, John Rogers Thurston, Samuel Ripley Townsend, Josiah Kendall Waite, Joshua Ward, Ezra Weston, James Humphrey Wilder, Benjamin Pollard Winslow, William Young.

Transylvania University. The commencement of Transylvania University was held on the 29th of July. The degree of A. B. was conferred on one young gentleman, and the degree of A. M. on 18. Since the reorganization of the University last fall, it has received more than 150 students.

The annual commencement at Dartmouth College was held on Tuesday last. The vacancies in the Corporation, occasioned by the decease of Mr. Payson of Bath and Mr. Webster of Boscawen, have been filled by the appointment of Hon. George Sullivan of Exeter, and Hon. William Hall of Buckingham, Vt. *Cour.*

American Sculpture. We are gratified to find that several portrait busts, in marble, lately executed by our townsman Greenough, who is now pursuing his art with great success in Italy, will be deposited a few days in the Trustees' Room of the Boston Atheneum, for the inspection of visitors. The bust of Mr. Quincy, late Mayor of Boston, is already there, and we have rarely seen a more striking likeness, whether on canvass or in marble. It is in other respects a truly beautiful specimen of art. The busts of John and J. Q. Adams will probably be added in the course of to-day; they are both spoken of as admirable likenesses. *Mass. Jour.*

West Indies. A Jamaica paper of July 15, contains an account of some difficulty in the Provincial Legislature of Dominica. It appears that one of the members of that body had been arrested and put into prison, at the suit of a member of Council, and a Mr. Dalrymple. The Assembly deeming this a violation of privileges, the Speaker, under a resolution of the House, issued his order to the Sergeant at Arms, for the arrest of the constables who acted in the case, and also for Mr. Dalrymple, and to bring them all to the bar of the House. The order was executed on the constables, and they were committed to jail. Mr. D. sent an insulting message to the Speaker, which aggravated the contempt, and securing himself in his house, bad defiance to the officers; they did not feel authorized to use violence in procuring an entrance to the house, and thus the matter rested. The affair occasioned very great excitement in Dominica.

According to the last number of the Southern Review, the schooners employed in the African slave trade from the Island of Cuba, enter our ports, ostensibly in distress, as vessels engaged in the gold and ivory commerce, and obtain such supplies as are had at a cheaper rate in the United States than in the island. *Nat. Gaz.*

From Europe. English papers of July 24th have been received. They contain no later intelligence from the continent, and but little English news. We give the following extracts.

The French papers received at London on the 22d of July, contain a letter from Constantinople of June 23, which stated, that instead of having returned to Choumla with only 600 horses, after the battle of the 11th, the Grand Vizier had brought back with him 6000 cavalry and 12,000 infantry in good order. The same letter says, that the joy of the Turks at the arrival of the Allied Ambassadors had caused the disaster of their arms on the 11th to be wholly forgotten.

A letter from Madrid announced that King Ferdinand had made choice of a *fourth* Queen, and that the Hero, an 80 gun ship, had been put afloat to go to Naples after the Neapolitan Princess, destined to share his throne. It was expected that she would arrive before the regular Court mourning for her predecessor should be completed.

England possesses 30,000 miles of roads, 4000 miles of canals, and 300 miles of railway. The territory of France, which is more than twice as extensive, does not afford above 45,000 miles of roads, 1500 miles of canals, and 114 miles of railways, of which last 78 are still in completion.

Slave Trade. The British squadron on the coast of Africa, under Com. Collier, have captured from Dec. 1828 to April 11, 1829, 1864 slaves; and within 22 months rescued from this atate of misery, 3759. They were in active search of a Spanish slaver, of 26 guns, fitted for carrying 1000 slaves.

Number of Dissenters. Government are now endeavoring to ascertain, through the municpal authorities of the several boroughs and towns, the number of persons attending places of worship not belonging to the Church of England; as also the number of chapels, meeting houses, &c.

The Dissenters' College, at Highbury, cost more than twenty thousand pounds, of which eighteen thousand pounds have been paid off by means of voluntary contributions, chiefly from the congregational dissenters. Mr. Thomas Wilson, the treasurer, gave the land (four acres) on which the building stands, for which he paid ten thousand guineas. *London World.*

Count de Montholon, who so firmly adhered to the fortunes of Bonaparte, has just been condemned by the Court of Correctional Police at Paris, to imprisonment, for unduly appropriating to himself the sum of 30,000 francs.

The viceroy of Egypt is about to make an arrangement with an English company for lighting Cairo and Alexandria with gas. He has already made an experiment at a palace of his own near Cairo, and is said to have been much delighted with the effect produced.

Two Russian ships have just arrived at Havre from a voyage of discovery. They have been round the world, and the collection of plants, &c. is greater than on any former expedition.

From Gibralter. Gibralter papers to July 16th have been received at New York. They contain no news of general importance.

Cadiz. During the month of June sixty nine different vessels of various descriptions arrived at the free port of Cadiz. Fifteen of them were English, thirty Spanish, four American, and others, a few each of various nations.

From Chili and Peru. Valparaiso dates to May 11th, and those of Lima to April 9th have been received.

The Peruvian government is confidently reported to have acknowledged the debt contracted with the Chilian government in consequence of the expedition of 1828.

A warlike disposition appears still to exist in Lima.

MARRIAGES.

In this city, by Rev. Dr. Jenks, Mr. Henry G. Arthur to Miss Anna S. Federhen. The Rev. Mr. George Cushman to Miss Eliza Lovell. By Rev. Mr. Streeter, Mr. Thomas Holden to Miss Mary Jewett.

In Hingham, by Rev. Mr. Brooks, Mr. William Sturgis Hinckley to Miss Charlotte Ilsley Andrews, both of H.

In Westhampton, Mr. Erastus Parsons to Mrs. Lucinda Claflin.

In Southampton, 12th inst. Rev. Sumner G. Clapp, of Enfield, to Miss Pamela Strong, daughter of Mr. Phinehas S.

In Northborough, Mr. Elisha Parker to Miss Abigail Howe. Mr. Royal Lawrence to Miss Ermina Norcross, all of N. Mr. Stilman Hoar, of Sterling, to Miss Hannah W. Knowlton, of N.

In Gorham, Me. Mr. Oliver Lincoln, of this city, to Miss Harriet Robie, of the former place.

DEATHS.

In this city, Mrs. Mary, wife of Charles Wilson aged 36. Rachel Delano, aged 25. Eliza Farrar, 64, Abigail Barton, 42. John Benner, 40. Charles R. Hills, 25.

In Dedham, on Sunday, Miss Hannah, only daughter of the late Hon. Fisher Ames, aged 30.

In Tyngsborough, Mr. Samuel Worcester, aged 93. He was a soldier in the French and Revolutionary wars, and a very industrious and honest man.

In New Bedford, Capt. Joshua Howland. aged 35, late of Dartmouth.

In Holmes' Hole, Theodosius Parsons, Esq. formerly Postmaster in that place, aged 73. He was a soldier of the Revolution.

In Northampton, Miss Miranda Wright, aged 25, daughter of the late Capt. Elnathan W. of Westhampton.

In Hadley, Mr. Lemuel Warner, aged 82.

At Yale College, Mr. James Willey, a member of the Sophomore Class, son of Hon. Calvin Willey, of Tolland, Conn.

In Rochester, Mr. Reuben B. Hammond, aged 30.

In Marietta, Ohio, suddenly, from being thrown from a horse, while on a visit to that city, Mr. Jeremiah Dyar, of Harvard, Mass. aged 59.

AMERICAN BOOKS.

ON the 20th of October, 1829, will be published, at Boston, the first of Five Volumes of 'Antediluvian Antiquities, translated by an American Traveller in the East.' This work will contain general views of the theology, history, poetry, laws, literature, and manners, of 'The World before the Flood.' These *translations* will aspire to a high rank among the most *original* works of the age. The translator will publish them at his own expense, devoting the profits, in remembrance of his own orphanage, to 'Orphan Asylums,' 'Dorcas Societies,' and other charities. As he writes no more for gold than for fame, the books will appear in the most beautiful style of printing, at the price of one dollar for each volume of common size, duodecimo, in boards; the most liberal allowances will be made to agents and booksellers; and the advertising fund for each volume will be two hundred dollars. Should the work be sustained by the public, every volume following the first will be adorned with superb engravings, illustrative of 'The Sublime and Beautiful' in Edenian and other antediluvian scenery.

The above work will be followed by the first of Five Volumes of 'Vicissitudes of Life, Letters, and the Age; by an Old Soldier of Washington, and a Student and Wanderer of the last Fifty Years.' These volumes will include concise notices of *all* the eminent statesmen, warriors, and authors, of the United States. Specimens will appear in a few days.

Ten or twelve literary ladies and gentlemen, in different parts of the United States, who may *believe* that they *know* the name of the author, are requested to 'keep a secret.' It is of little moment, but the publication of that humble name will suppress every volume but the first of each series.

The Editors of the periodical papers, mentioned below, are requested to publish this advertisement. Besides a copy of the work, which they may receive from the bookseller nearest to them, their bills, at one dollar each, will be paid by Messrs. Munroe & Francis, Boston. The same compensation will be tendered to them for such successive advertisement of each volume of each work; as their own judgments may dictate. Each Editor will please to send one paper, containing the advertisement to Messrs. Munroe & Francis, Boston.

All the daily, literary, and religious papers, of Boston, and all the exclusively literary papers, *of extensive circulation*, in the principal cities of the United States. Other papers, in each of the States and Territories of the Union, will be designated hereafter.

Orders for the books will be received by the publishers at Boston. August 8.

NOTICE.

L. C. BOWLES, has taken a room corner of Washington and School streets, (entrance 2nd door from Washington-street,) where may be found a general assortment of Books, usually wanted by Unitarians and others, among which ase the following.

The New Testament; in the Common Version, conformed to Criesbach's Standard Greek Text.
Greenwood's Lives of the Apostles.
Upham's Letters on the Logos.
Kenrick's Exposition of the New Testament.
Brook's. and Sewall's Family Prayers.—Daily Monitor.
Cambridge and New York Collection of *Psalms and Hymns.*
Hamilton's and Field's Scripture Questions.
Worcester's Channing's, and other *Catechisms.*
Sermons and Pamphlets of various kinds.

The *Tracts of the American Unitarian Association*, from No. 1 to 28 1st series, and No. 1 to 5 2nd series. Th 1st and 2nd Vols. of these Tracts, with Index may be had neatly bound. A large discount made to Agents, and those who purchase for distribution.

—ALSO—

A complete assortment of *Juvenile Books*, particularly recommended for Libraries and Sabbath Schools.

L. C. B. is Publisher of the *Liberal Preacher*, a Monthly publication of Sermons, by Living Ministers, price $1 per annum.

The *Unitarian Advocate*, a monthly Periodical, devoted to Liberal Christianity price $2 per annum.

The *Christian Teachers Manual* designed for Families and Sunday Schools, published monthly at $2 per annum.

Subscriptions are respectfully solicited for these works.

ENGLISH PERIODICALS.

L. C. B. is agent for *The Monthly Repository* and Review of Theology and General Literature, published monthly at London, under the direction of the British and Foreign Association.—Also,

The Christian Pioneer, intended to uphold the Great Doctrines of the Reformation; the Sufficiency of Scripture, the Right of Individual Judgment, and of Fearless Free Inquiry, is published monthly at Glasgow. Edited by the Rev. GEORGE HARRIS

Complete sets of the Pioneer, from the commencement, and of the Repository from the commencement of the New Series, may be had as above. August 15.

MASSACHUSETTS HOSPITAL LIFE INSURANCE COMPANY,

CONTINUE to make Insurance on lives, to grant annuities and endowments on lives, and to receive property in trust for and during the lives of any person or persons. The following will shew, in some measure, the nature of these contracts, and the terms upon which they may be executed. A more particula account may be had, by application at their office, No. 50 State-street, Boston.

1. *Insurance on Lives.* A person by paying for an insurance on his life about 48 dollars, if he is 21 years of age—60 dollars if he is 35 years of age—or 77 dollars, if he is 45 years, may secure the payment of 3000 dollars, if he should die in the course of the year. A greater or less sum may be insured at the same rates. By an insurance of this kind, a person who maintains his family by his labour or professional duties, by the application of a small part of his earnings, may make provision for his family at his decease. A creditor, whose prospect of payment depends upon the life of his debtor, may thus secure his debt, if the debtor should die in the course of the year; and a person who has a life right in an estate, may secure the income of any number of years, by an insurance for that time. The greatest sum taken on any one life is 5000 dollars, the rates varying according to the age of the person.

2 *Annuities on Lives.* By these contracts, a person somewhat advanced in age, with a small property, may make a more comfortable provision for himself, by investing his capital in a life annuity.—Thus, an annual income of about 250 dollars, may be purchased by the payment of 2416 dollars, if the applicant is 60 years of age—2000, if 66 years of age—1310 dollars, if 75 years of age; the rates varying with the age of the applicant. Annuities of this kind are issued for any sums, however small, and the payments are made yearly. With a small additional sum, the payment may be made half yearly, or quarter-yearly.

3. *Endowments on a Life*.—By this contract the company will engage to pay $1000 at the time a person shall attain the age of 21 years, provided he shall so long live, upon being paid, at the time of purchase, the following rates, viz. 265 dollars at the time of purchase—326 dollars when one year of age-659 when two years of age-410 dollars when three years of age, and so on, the sum increasing with the age. The contract might be varied so as to have the company make the payment at the age of 18 years, or at any other time.

Deposits of Property in Trust.—Any sum not less than 500 dollars is received by the company in trust for any life or lives, and is put at interest or invested with all the other property in their possession. Every year, on the 31st of December, an estimate is made of the average rate of interest obtained on all the property thus loaned, during the year, noticing accurately the amounts and times.—From this rate 50 cents is deducted, and the remainder is the rate of interest allowed to all the depositors in trust, so that if the average rate of interest obtained was 5 1-2 per cent. the depositors would be paid 5 per cent. It may be observed that the depositors have no concern in the profit or loss of the company in any branch of their business, except as loaners of money; neither do the depositors pay any part of the salaries of the officers, or the office rent. But the whole property in possession of the company, either of their own or of the depositors, is as to bear any loss that may arise from bad debts, or from any unusual expense in collecting the interest. On the other hand, the owners of the whole property have the profits that may accrue from the increased value of any of the stocks in which the investment is made. The payments of interest are made annually on the 1st of January.—By giving a small bonus, the company will make the payments half yearly or quarter yearly.—These contracts may contain a provision that the sums thus deposited may be withdrawn at intervals of five years, if the depositor wishes it. The principal and interest due at the death of the annuitant is to be paid in 60 days after his decease. There are three different instruments issued by the company for these trusts, viz.

4. *An Endowment in Trust.*—By this contract the company engage to take property in trust to accumulate at compound interest, at the rate above mentioned, for the number of years mentioned in the instrument, if the party should live so long. As forexample, to take the deposit for a minor till he shall attain the age of 21 years, or shall be married. At the end of every year the interest which has accrued that year is to be added to the principal, and the sum is to constitute the new capital which is to draw interest on the following year. If the party should die before the time mentioned in the instrument expires, the principal and interest is to be paid in 60 days to his executor or administrator, or to any person legally authorized to receive the same.

5. *Annuity in Trust.*—By this instrument the company engages to pay the interest annually to the party on the first of January. The payments may also be made half-yearly on the first day of January, April, July and October, by giving the company a small bonus for making these payments. Upon the death of the annuitant, the principal and interest is to be paid to his executor or administrator, or to any person legally authorized to receive it.

6. *Deferred Annuity in Trust.*—By this instrument the company engage to add the interest to the principal for a number of years, like an endowment in trust, and thus form a new capital, the interest of which is afterwards to be paid to the party as an annuity interest. Thus a parent might deposit for a daughter when young, a sum to accumulate till she shall attain the age of 21 years, or shall be married, after which the interest is to be paid her annually, as above; and in 60 days after her death, at whatever time it may happen, the principal and interest due her to be paid to her executor or administrator, or to any other person legally authorized to receive it.

Persons who have property under their care, as trustees, guardians, or treasurers of charitable societies, may make deposits in either of these forms of trust, to continue during their own lives, with the right of withdrawal at intervals of five years; the payments of principal and interest being made to the said trustees, guardians or treasurers, or to the successors in said offices.

Instead of paying out the whole interest on any annuity in trust, the company will contract to pay annually a less, but *fixed* sum, in cases where it may be required to be done, and the excess of interest accrued in every year, will be added to the principal on the following year, and so on from year to year as long as the trust shall continue.

The company will loan money on mortgage of real estate, or on collateral security of bank stock of the United States, or of the banks of this State or stocks of the United States or of this State.

NATHANIEL BOWDITCH, *Actuary.*

THREE NEW BOOKS FOR SUNDAY SCHOOL AND JUVENILE LIBRARIES.

WAIT, GREEN & Co. 13, Court street, have just published the following Books.—

"The Talisman," a Tale for Boys.

Little Edward, the Good Boy;

and a new and handsome edition of the Sunday School Hymn Book: price $10 per hundred to Sunday Schools.

Also the first part of the Hymn Book separate, $4,-25 per hundred.

N. B. The largest Hymn Book now introduced into all the principal Sunday Schools in the city and country. It is recommended by the Boston Sunday School Society, and American Unitarian Association; and in proof of its popularity the publishers would add, that about five thousand copies have already been sold. It contains four parts. The first is intended for the commencing and closing devotion of the school. The second contains hymns adapted to the capacity of children not over six years. The third part is designed for Scholars between the ages of 6 and 12—and the fourth for scholars over the last mentioned age; besides several additional Hymns. July 25.

CHRISTIAN CATECHISM.

JUST published by L. C. BOWLES, 50 Washington-street, the "*Christian Catechism*," containing answers in scripture language to many important questions; with prayers and hymns, for Sunday Schools by a Friend to Youth. June 27.

NEW ENGLAND MUSEUM.

THE Proprietors of this Extensive Establishmed have succeeeded in opening *two additional rooms* making their whole Establishment now consist of *thirteen halls and apartments*, well filled with the most *rare and interesting curiosities.*

Admittance 25 cents, without distinction of age. July 4.

CHRISTIAN TEACHER'S MANUAL

JUST published by L. C. BOWLES, corner of Washington and School-streets, (entrance 2nd door from Washington-street,) "*The Christian Teacher's Manual*; designed for Families and Sunday Schools." For August, 1829.

CONTENTS.

Dialogue on Faith; Sunday Evening; Remarks on the Old Testament; A Story for Little Children; Jesus Christ; The Death of John; Answer to the Address of Mrs. Hemans to the Messenger Bird; Psalm cxlvii. August 15.

SELECTED POETRY.

HYMN.

[By the late Bishop Heber.]

As o'er the past my memory strays,
Why heaves the secret sigh?
'Tis that I mourn departed days,
Still unprepared to die.

The world, and worldly things beloved,
My anxious thoughts employed,
And time unhallowed, unimproved,
Presents a fearful void.

Yet, Holy Father! wild despair
Chase from my lab'ring breast,
Thy grace it is, which prompts the prayer,
That grace can do the rest.

My life's brief remnant all be thine,
And when thy sure decree
Bids me this fleeting breath resign,
O speed my soul to thee!

MISCELLANEOUS SELECTIONS.

SIR WALTER SCOTT.

The new set of the Waverly Novels, accompanied by the promised anecdotes and recollections of the author, has appeared in London; and so eager were the public, that three editions of it sold immediately. From the extracts we have seen, they well deserve this excitement.

These highly interesting works, are dedicated to the King, signed by a fac-simile of Sir Walter's hand writing. They are illustrated by a variety of engravings. *Mass. Jour.*

Of his juvenile days, Scott says:—

'I must refer to a very early period of my life, were I to point out my first achievements as a tale-teller—but I believe some of my old schoolfellows can still bear witness that I had a distinguished character for that talent, at a time when the applause of my companions was my recompense for the disgraces and punishments which the future romance-writer incurred for being idle himself, and keeping others idle, during hours that should have been employed on our tasks. The chief enjoyment of my holydays was to escape with a chosen friend, who had the same taste with myself, and alternately recite to each other such wild adventures as we were able to devise. We told, each in turn, interminable tales of knight errantry, and battles and enchantments, which were continued from one day to another, as opportunity offered, without our ever thinking of bringing them to a conclusion. As we observed a strict secrecy on the subject of this intercourse, it acquired all the character of a concealed pleasure, and we used to select, for the scenes of our indulgence, long walks through the solitary and romantic environs of Arthur's Seat, Salisbury Crags, Braid Hills, and similar places in the vicinity of Edinburgh; and the recollection of those holydays still forms an *oasis* in the pilgrimage which I have to look back upon. I have only to add that my friend still lives, a prosperous gentleman; but too much occupied with graver business, to thank me for indicating him more plainly as a confidant of my childish mystery.'

To childhood, thus impressed, succeeded a long illness and a weakly constitution; during two years of which the principal occupation of the invalid was the perusal of the miscellaneous tomes of fiction, from the folios of Cyrus and Cassandra down to the most approved works of modern times, furnished by an Edinburgh circulating library. 'Accordingly,' he tells us, 'I believe I read almost all the romances, old plays, and epic poetry, in that formidable collection, and no doubt, was unconsciously amassing materials for the task in which it has been my lot to be so much employed.

It makes no part of the present story to detail how the success of a few ballads had the effect of changing all the purpose and tenor of my life, and of converting a painstaking lawyer of some years standing into a follower of literature. It is enough to say, that I had assumed the latter character for several years before I seriously thought of attempting a work of imagination in prose, although one or two of my poetical attempts did not differ from romances otherwise than by being written in verse. But yet I may observe, that about this time (now, alas! thirty years since) I had nourished the ambitious desire of composing a tale of chivalry, which was to be in the style of the Castle of Otranto, with plenty of Border characters and supernatural incident. Having found unexpectedly a chapter of this intended work among some old papers, I have subjoined it to this introductory essay, thinking some readers may account as curious the first attempt at romantic composition by an author who has since written so much in that department. And those who complain, not unreasonably of the profusion of the Tales which have followed Waverly, may bless their stars at the narrow escape they have made, by the commencement of the inundation which had so nearly taken place in the first year of the century being postponed for fifteen years later. This particular subject was never resumed; but I did not abandon the idea of fictitious composition in prose, though I determined to give another turn to the style of the work. My early recollections of the Highland scenery and customs made so favorable an impression in the poem called the Lady of the Lake, that I was induced to think of attempting something of the same kind in prose. I had been a good deal in the Highlands, at a time when they were much less accessible, and much less visited, than they have been of late years, and was acquainted with many of the old warriors of 1745, who were, like most veterans, easily induced to fight their battles over again, for the benefit of a willing listener like myself. It naturally occured to me, that the ancient traditions and high spirit of a people, who, living in a civilized age and country, retained so strong a tincture of manners belonging to an early period of society, must afford a subject favorable for romance, if it should not prove a curious tale marred in the telling. It was with some idea of this kind, that about the year 1805, I threw together about one third part of the first volume of Waverly. It was advertised to be published by the late Mr. John Ballantyne, book seller in Edinburgh, under the name of "Waverly; or, 'tis Fifty Years since,"—a title afterwards altered to, "'tis Sixty Years since," that the actual date of publication might be made to correspond with the period in which the scene was laid. Having proceeded as far I think, as the seventh chapter, I showed my work to a critical friend, whose opinion was unfavorable; and having then some poetical reputation, I was unwilling to risk the loss of it by attempting a new style of composition.—I therefore threw aside the work I had commenced, without either reluctance or remonstrance. I ought to add, that though my ingenuous friend's sentence was afterwards reversed on an appeal to the public, it cannot be considered as any imputation on his good taste; for the specimen subjected to his criticism did not extend beyond the departure of the hero for Scotland, and consequently had not entered on the part of the story, which was finally found most interesting. Be that as it may, this portion of the manuscript was laid aside in the drawers of an old writing desk, which, on my first coming to reside at Abbotsford, in 1814, was placed in a lumber garret, and entirely forgotten. Thus, though I sometimes among other literary avocations, turned my thoughts to the continuation of the romance which I had commenced, as yet I could not find what I had already written, after searching such repositories as were within my reach, and was too indolent to attempt to write it anew from memory, I as often laid aside all thoughts of that nature. Two circumstances, in particular, recalled my recollection of the mis-laid manuscript. These circumstances were the publication of Miss Edgeworth's Irish Tales, and Mr. Scott's being called on by Mr. Murray, the bookseller, to edit the posthumous papers of Strutt, the antiquary, including the unfinished romance of Queen-Hoo-Hall.'

The accident by which the long missing commencement of Waverly (the acorn whence so many charming productions have sprung) was recovered, we heard years ago: it is now confirmed by the author's own statement.

'I happened (he relates) to want some fishing tackle for the use of a guest, when it occurred to me to search the old writing desk already mentioned in which I used to keep articles of that nature. I got access to it with some difficulty; and in looking for lines and flies the long lost manuscript presented itself. I immediately set to work to complete it, according to my original purpose. And here I must frankly confess, that the mode in which I conducted the story scarcely deserved the success which the romance afterwards attained. The tale of Waverly was put together with so little care, that I cannot boast of having sketched any distinct plan of the work. The whole adventures of Waverly in his movements up and down the country with the Highland Captain Bean Lean, are managed without much skill. It suited best, however the road I wanted to travel, and permitted me to introduce some descriptions of scenery and manners, to which the reality gave an interest which the powers of the author might have otherwise failed to attain for them. And though I have been in other instances a sinner in this sort, I do not recollect any of these novels, in which I have transgressed so widely as in the first of the series.'

In the remaining portion of this interesting paper, Sir Walter refers to the rumors touching his brother Mr. Thomas Scott, of the 70th regiment; who had once entertained the intention of entering upon a similar field of literature, but who never had the least connexion, with the Waverly Novels. 'The volumes, therefore, (he continues) to which the present pages form the preface, are entirely the composition of the author by whom they are now acknowledged, with the exception always of avowed quotations and such unpremeditated and involuntary plagiarisms as can scarce be guarded against by any one who has read and written a great deal. The original manuscripts are all in existence, and entirely written (horresco referens) in the author's own hand, excepting during the years 1818 and 1819, when, being afflicted with severe illness, he was obliged to employ the assistance of a friendly amanuensis.' * * * * *

The author proceeds to say why the incognito was so strenuously preserved. 'I am sorry (he says) I can give little satisfaction to queries on this subject. I have already stated elsewhere, that I can render little better reason for choosing to remain anonymous, than by saying with Shylock, that such was my humor. It will be observed, that I had not the usual stimulus for desiring personal reputation, the desire, namely, to float amid the conversation of men. Of literary fame, whether merited or undeserved, I had already as much as might have contented a mind more ambitious than mine; and in entering into this new contest for reputation, I might be said rather to endanger what I had, than to have any considerable chance of acquiring more. I was affected, too, by none of those motives, which, at an earlier period of life, would doubtless have operated upon me. My friendships were formed,—my place in society fixed,—my life had attained its middle course.—My condition in society was higher, perhaps, than I deserved, certainly as high as I wished, and there was scarce any degree of literary success which could have greatly altered or improved my personal condition. I was not, therefore, touched by the spur of ambition, usually stimulating on such occasions; and yet I ought to stand exculpated from the charge of ungracious or unbecoming indifference to public applause. I did not the less feel gratitude for the public favor, although I did not proclaim it,—as the lover who wears his mistress's favor in his bosom, is as proud, though not so vain of possessing it, as another who displays the token of her grace upon his bonnet. Far from such an ungracious state of mind, I have seldom felt more satisfaction than when, returning from a pleasure voyage, I found Waverly in the zenith of popularity, and public curiosity in full cry after the name of the author. The knowledge that I had the public approbation was like having the property of a hidden treasure, not less gratifying to the owner than if all the world knew that it was his own. Another advantage was connected with the secrecy which I observed. I could appear, or retreat from the stage at pleasure, without attracting any personal notice or attention, other than might be founded on suspicion only. In my own person, also, as a successful author in another department of literature, I might have been charged with too frequent intrusions on the public patience; but the author of Waverley was in this respect as impassible to the critic as the Ghost of Hamlet to the partisan of Marcellus. Perhaps the curiosity of the public, irritated by the existence of a secret, and kept afloat by the discussions which took place on the subject from time to time, went a good way to maintain an unabated interest in these frequent publications. There was a mystery concerning the author, which each new novel was expected to assist in unravelling, although it might in other respects rank lower than its predecessors. I may perhaps, be thought guilty of affectation, should I allege as one reason of my silence, a secret dislike to enter on personal discussions concerning my own literary labors. It is in every case a dangerous intercourse for an author to be dwelling continually among those who make his writings a frequent and familiar subject of conversation, but who must necessarily be partial judges of works composed in their own society. The habits of self-importance, which are thus acquired by authors, are highly injurious to a well-regulated mind; for the cup of flattery, if it does not, like that of Circe, reduce men to the level of beasts, is sure, if eagerly drained, to bring the best and ablest down to that of fools. This risk was in some degree prevented by the mask which I wore; and my own stores of self-conceit were left to their natural course, without being enhanced by the partiality of friends, or adulation of flatterers. If I am asked further reasons for the conduct I have long observed, I can only resort to the explanation supplied by a critic as friendly as he is intelligent; namely, that the mental organization of the novelist must be characterized, to speak craniologically, by an extraordinary developement of the passions for delitescency! I the rather suspect some natural disposition of this kind; for, from the instant I perceived the extreme curiosity manifested on the subject, I felt a secret satisfaction in baffling it, for which when its unimportance is considered, I do not well know how to account. My desire to remain concealed, in the character of the Author of these Novels, subjected me occasionally to awkward embarrassments, as it sometimes happened, that those who were sufficiently intimate with me would put the question in direct terms. In this case, only one of three courses could be followed. Either I must have surrendered my secret, or have returned an equivocating answer, or finally must have stoutly and boldly denied the fact. The first was a sacrifice which I conceive no one had a right to force from me, since I alone was concerned in the matter. The alternative of rendering a doubtful answer must have left me open to the degrading suspicion that I was not unwilling to assume the merit (if there was any) which I dared not absolutely lay claim to; or those who might think more justly of me, must have received such an equivocal answer as an indirect avowal. I therefore considered myself entitled, like an accused person put upon trial, to refuse giving my own evidence to my own conviction, and flatly to deny all that could not be proved against me. At the same time I usually qualified my denial by stating, that, had I been the author of these works, I would have felt myself quite entitled to protect my secret by refusing my own evidence, when it was asked for to accomplish a discovery of what I desired to conceal. The real truth is, that I never expected or hoped to disguise my connexion with these Novels from any one who lived on terms of intimacy with me. The number of coincidences which necessarily existed between narratives recounted, modes of expression, and opinions broached in these Tales, and such as were used by their author in the intercourse of private life, must have been far too great to permit any of my familiar acquaintances to doubt the identity betwixt their friend and the author of Waverly; and I believe they were all morally convinced of it. But while I was myself silent, their belief could not weigh much more with the world than that of others; their opinions and reasoning were liable to be taxed with partiality, or confronted with opposing arguments and opinions; and the questions were not so much, whether I should be generally acknowledged to be the author, in spite of my own denial; as whether even my own avowal of the works, if such should be made, would be sufficient to put me in undisputed possession of that character.'

CHINESE IDOLATRY.

[From late Canton papers received at the Salem Gazette Office.]

MOON CAKES.

The Jews in Egypt, who defended, against the prophet Jeremiah, the worship of the queen of heaven, by which title it is commonly thought they meant the moon, said that they made her *cakes* to worship her (Jer. 44, 19.) The Chinese worship the harvest moon on the 15th of their 8th month, and make *Yueping*, 'Moon Cakes,' of different sizes, with various devices on their surface. This term is called *Chung Tsew*, the middle of Autumn. During the day they arrange sacrifices of flesh and fish; burn incense, candles, &c. and present pumelos, yams, moon cakes, &c.

When the moon appears in the evening they kneel down in the open air and worship it; and after worship begin on the spot to feast on the sacrifice. They eat of a spiral shell fish called *Shih-lo*, with their faces towards the moon. The intention of this service is, that the moon may 'enlighten their eyes,' or, in other words, make them clear-sighted.

MAGIAN RELIGION.

It is said that the great principle of this system, which prevailed in Persia, in the time of Cyrus, was, that there are two supreme, co-eternal and independent causes, always acting in opposition one to the other; one the author of all good; the other of all evil. The good being they called *Light*; the evil being *Darkness*. When *Light* had the ascendant, then *good* and *happiness* prevailed among men, when *Darkness* had the superiority, then *evil* and *misery* abounded.

This is as nearly as may be the doctrine of the Chinese *Yin and Yang*. Darkness and Light, which may be called *Causes*, not beings. The grave historians of China, always refer the prosperity or adversity of the empire to the ascendency of one or the other of these causes.

But in their history of the universe, these two causes are subsequent to a first cause called *Tai-keih*, and they not only act in opposition, but also sometimes in conjunction.

The first cause produced these two causes which by nature are opposite, as light and darkness; different as male and female; perfect and imperfect. Sometimes equally balanced; at other times the one or the other in excess. They operate physically throughout the whole universe: and in the little world of man's body; and they operate morally on individuals, families, and nations. But neither *Tai-keih*; nor *Yin* nor *Yang*, is represented as an intelligent being; nor possessed of any moral attributes.

It is thought with some reason that the prophet Isaiah opposed this system of atheistic materialism, when he delivers the declaration of the Almighty.

'I am Jehovah and none else, forming *Light* and creating *Darkness;* making peace and creating evil: I, Jehovah, am the author of all these things.'

Intimating that there is no *Cause* of *good* or *evil*, independent of the One Supreme God, infinite in power and in goodness. The overthrow of the *Yin* and *Yang* belief would pluck up by the roots a large portion of the Chinese superstition and visionary philosophy; as well as fanciful theories of medicine; in the practice of which, the doctrine is continually recognized.

CHINESE STATE RELIGION.

The Chinese cannot be said to have a state religion, in as much as they *endow* no religion. The government of Canton, as such, pays not a cash to any priesthood. Nor does the supreme government pay any thing beyond gratuities to the imperial chaplains in ordinary. The religion of China like that of America, depends on voluntary contributions. The state enforces nothing of a pecuniary nature nor exacts any tithe from the people. We are endeavoring to state a fact, sometimes misunderstood in England. Our legislators there often say that it is impossible to govern without oaths; and that they cannot govern without the church as a tool of the state. Now the Chinese empire is governed without either oaths or courts, or an endowed priesthood in the state. The state in China may be said rather to tolerate religion than to establish it. The state tolerates *Laoukeunism*, and *Budhism*—with a little unproselytizing *Mahomedanism;* but it endows none of the three. Confucianism is not religion. It is merely a system of ethics, and petty etiquette. Christianity is the only religion that is interdicted by the state, and by popular feelings. For it gives no quarter to idols. It does not sanction concubinage. It denies human merit. It requires for the Deity the homage of the heart. It tolerates neither idolatry nor vice; and therefore it is obnoxious.

But while the Chinese priesthood is not endowed, there is, in a lower sense a state religion. The governor himself (whose proclamation has given occasion to these remarks,) went in person a few days ago, about twenty miles down the river, to worship before an idol called the God of the southern sea. It is the local divinity of this district which borders on the southern sea. And we believe he had no priest in his train. The magistrates of China are the priests of the state, and they offer incense without any additional fee. His excellency at the late Fooyuen, on the departure of the latter to Pekin, visited the great temple on the other side of the river. But it was as much to eat a hearty dinner together—which they did—as to worship the gods.

The officers of government, individually are occasionally perfect zealots for the national religion. At Macao, there have of late been great doings in behalf of her majesty the queen of heaven. And the doings were originated by the Port Admiral, who commenced the subscription by a hundred pounds sterling. It increased to 11,000 dollars. Public officers; hong merchants; rice mongers; house builders; small grocers; farmers; gardeners; &c. &c. men, women, and children, with a hundred pounds or penny subscriptions, all emulated each other, as in the prophet Jeremiah's days, in behalf of the queen of heaven. Intense zeal was manifested. Her ladyship's temple, on the rocky promontory of Bar-fort, has from the ruins of dilapidated brick, risen afresh, in a new and imposing front of granite. Her ladyship's old image in miniature (for it was no more than a foot high) has been consumed by fire; and a new one on the same scale substituted. Up, by winding romantic steps, to the top of the hill, district gods, and divine stones, &c. &c. are fantastically arranged, till on a huge rock, at the summit, there appear in large characters, engraven in the stone, and the lines painted red, the words *Tae-yih*, 'The great one.' This, unless we are mistaken, is intended to allude to a first cause, perhaps merely numerically *first*, for to this extent Chinese philosophy has reached. Every series must have a beginning. Derived existence must have a *first one* underived. But whether that first cause be physical or intelligent, some of their philosophers have not yet decided.

On the day appointed for the dedication of her ladyship's image; and also of the various other divinities concerned, the committee of building and repairs printed a paper inviting the gods and goddesses to return to their statues, when the eye of the image should be vivified by the touch of blood, according to the idea which Moses has left on record, that the life is in the blood. And thus the heathen in China vivify stocks and stones.

THE ADAMS FEMALE ACADEMY.

THE second term at this Seminary will commence on Wednesday the twelfth day of August.

GEORGE FARRAR, *Sec'y to the Board of Trustees.*

Derry, N. H. July 24.

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THE next term of this School, will commence on Tuesday the eleventh of August. A spacious and commodious apartment, now in preparation, will be ready at that time, for its reception. Those scholars who wish to board with the Instructress, can be accommodated at the House in which the school is kept. Board can also be obtained in good families on moderate terms, where such facilities for improvement will be afforded as will aid their advancement in knowledge.

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P. M. CRANE,
Sec'y of the Board of Visitors.

Stoughton, July 28, 1829.

FOURTH ANNUAL REPORT.

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July 10.

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July 4.

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